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GERALD B. WINROD ★ EDITOR

The Kansas Tradition

A Defender Hour Broadcast . . . By Dr. Gerald B. Winrod

WILLIAM E. GLADSTONE, the British statesman, once said: "The ravages of drink are greater than those of war, pestilence and famine combined."

Abraham Lincoln said: "The saloon and liquor traffic have defenders but no defense."

I am addressing this message primarily to the people of Kansas. Groups of Christians are assembled in many parts of the State — some in churches, others in private homes. We had a special purpose in planning this meeting of the air.

Kansas has again become the battleground of a struggle between liquor interests on the one hand, and the forces of national sobriety on the other.

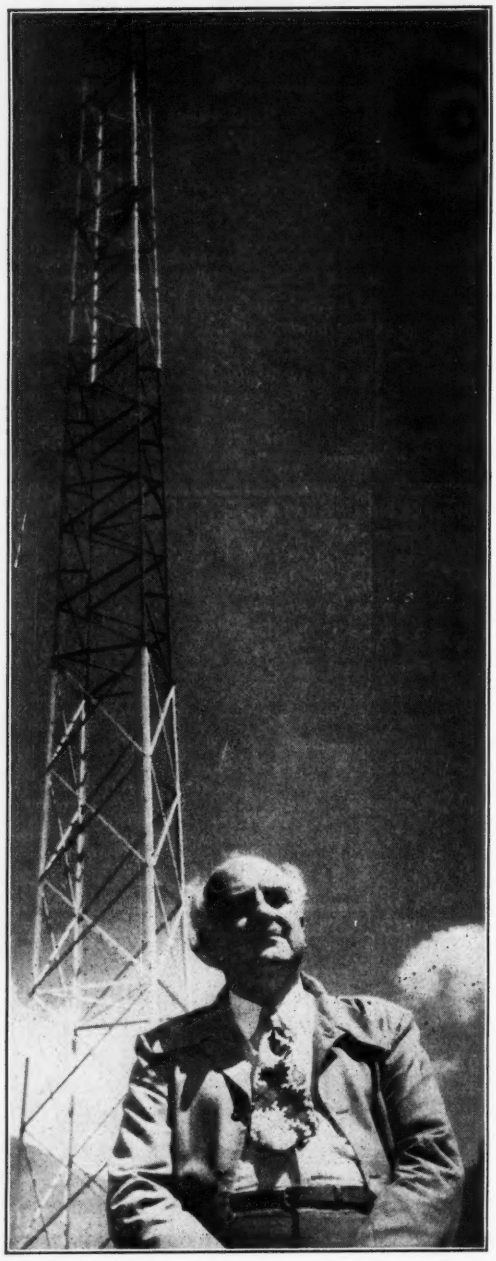
On November 2nd, the citizens of our State will decide whether the illegal liquor traffic shall be legalized . . . whether Kansas shall remain a Dry State, or surrender to outside interests that are trying to break down our laws and throw off restraint against the sale and distribution of beverage alcohol.

The Wets have drawn up an amendment. It will appear on the Kansas ballot. Its purpose is to repeal the liquor laws of the State.

Vote "Yes," fellow Kansan, if you wish to help dissipate the moral reserve that Kansas has been 93 years building up against the use of intoxicating liquor.

Vote "No," if you wish to be loyal to the highest and best traditions of our State.

When the brewing interests first launched their attack a few months ago, they caught the better elements of the State off guard. They began at once unloading huge sums of money. They started by employing the most modern and technical weapons of psychological warfare. They mapped an expensive campaign, omitting nothing that might serve to confuse the issue or weaken moral resistance.



Dr. Winrod

They are printing and mailing large quantities of literature. They are using press and radio to promote their propaganda. They have a slate of their preferred candidates running for State offices.

But the thing that has surprised the good people of Kansas most of all . . . is the fact that certain liberal, left-wing Preachers have placed themselves in the position of cooperating with the liquor interests. And strange enough, some of these men are Pastors of commanding pulpits.

Dr. Samuel West, here in Wichita, is a notable example. Associated with him in this questionable business is the Levand family, owners of the *Wichita Beacon*. This newspaper is credited with maintaining the lowest standards of journalism in our entire section of the Country.

As previously stated, it looked at first as if the Wets might sweep everything in their path. Then by degrees the tide began to turn.

Kansas has led the fight for national sobriety in times past. There is every indication that the State will again demonstrate its strength of character. The tempo of the present crusade against liquor continues to rise daily . . . reminding us of Isaiah 59:19, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

I think I am safe in saying that if the election were held tomorrow, Kansas would stand an even chance of keeping its law against the sale of intoxicating liquor on the statute books. There is every indication

—Turn To Page 19.

DEFENDER MAGAZINE

The Ecclesiastical Octopus

A Review of Ernest Gordon's New Book

"A startling but factual Report on the Federal Council of Churches of Christ in America."

NO LIVING MAN is better equipped by background, training and experience to write about the Federal Council of Churches . . . than Ernest Gordon, the noted New England author and journalist.

His book, "The Ecclesiastical Octopus," which came from the press last month, will fortify Christians with documented data, demonstrating that a master plan exists to Judaize the Church and Sovietize the State in the name of Christianity.

If Church-going people really understood the dangers facing them, they would begin at once throwing up fortifications by making the truth known. But unfortunately, the majority of Christ's professed followers seem to be confused, bemused, insensibe to what is happening.

The lamentation of Hosea applies to the times in which we live: "My people are destroyed for lack of knowledge."

Never before has the Church faced such an attack, or encountered a foe so formidable. Christians — millions of sleeping Christians, must be quickly aroused, alerted, energized and sensitized to the danger.

Mr. Gordon is a forceful writer. His literary style is lucid and invigorating. He writes voluminously but is never stuffy. Every charge he makes is carefully documented. A fifth of the pages contain footnotes. He has the facts and knows how to state them.

"The Ecclesiastical Octopus" contains approximately 90,000 words, broken down into nine chapters — the titles of which are as follows:

(1) Facing Both Ways.

(2) Decades of Political Intermeddling . . . With a Note on the "National Conference of Christians and Jews."

(3) The Multifarious Futilities of the Federal Council.

(4) The Meagerness of Federal Council "Social Service."

(5) Evangelism Without an Evangel.

(6) The Super-Church.

(7) Rockefeller Catalysis.

(8) Blind Watchmen.

(9) Conclusion.

If you move, notify The Defender giving both your old and new addresses.

Every reader will be impressed by the vast amount of research that has gone into the preparation of these chapters. More than 20 years has been spent in assembling the material. As one reads this book, he has a sense of inward security that the information comes from a trustworthy source.

Space is not available in this DEFENDER to properly announce a treatise of such great importance. The present review editor cringes at the thought of doing violence to the text by scanning its contents . . . instead of giving it the broader treatment rightly deserved. No review could do the book justice. It warrants study.

* * *

MR. GORDON describes the Federal Council of Churches as possessing "the Janus face."

"Ordinarily it is criticized for its economic radicalism, yet it seems to be on the best of terms with high finance."

The organization is working toward social revolution, yet it professes to speak for Christians to whom such upheavals are repugnant. Liquor interests support its program with liberal financial contributions, yet the Church leads the cause

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of national sobriety. Jews contribute to its operations, yet Judaism rejects every tenet of the Christian faith.

The American Civil Liberties Union, of which Roger Baldwin is the leader, specializes in defending Communists who find themselves in trouble. Mr. Gordon quotes a letter from Mr. Baldwin to an American Legion official which says:

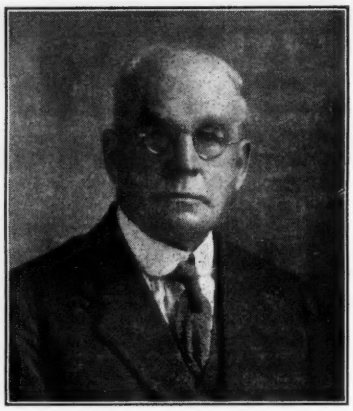
"We have no *formal* connections with the Federal Council of Churches. Our organization and theirs are, however, mutually interested in a number of legislative matters in Congress. There is a common interest at many points although the platforms, personnel, and activities of the two organizations differ widely."

Washington investigations have brought out the fact that the Civil Rights Congress, launched in April, 1946, was actually born inside the Communist Party. Its current activities include a defense of Gerhart Eisler, Stalin's secret leader in the Western Hemisphere, who recently came into conflict with the laws of the United States.

Mr. Gordon says: "Press dispatches of August 31, 1947, listed ex-President F. J. McConnell of the Federal Council of Churches as a member of the Civil Rights Congress."

"On the other hand, the FCC has ever had the support of large financial interests," continues the Author. "To it have contributed oil in the person of Mr. Rockefeller, railways and banks through Mr. Warburg of Kuhn, Loeb and Co., copper through the Phelps-Stokes Foundation, sugar by grace of Mrs. J. K. Laidlaw, department stores (the Altman Foundation), and many others.

"In and about its lobbies have flitted Wall Street figures such as Elihu Root, counsel for Wm. M. Tweed, the U. S. Brewers' Association, the Whisky Trust, and predatory finance generally; also W. Wickersham of a great Wall Street firm, who was actually made chairman of the foreign policy committee on International



Ernest Gordon

Justice and Good Will. The innate contradictions of the FCC come out in this case."

The section devoted to the National Conference of Christians and Jews is exceptionally important. When Christians learn the truth about the sinister schemes manipulated from behind this false front, they will rise up in righteous indignation.

"The National Conference of Christians and Jews was originally (1924) 'the Committee of Good Will' of the Federal Council," says Mr. Gordon.

"Leading Jewish and Christian theological seminaries agreed to exchange professorships. Its aim was 'the removal of verbal obstacles to cooperation of the two great Faiths believing alike in the brotherhood of the children of the one God.' The B'nai B'rith and other Jewish organizations contributed generously to its funds'."

This unholy union has had a devitalizing effect upon the Gospel message. Modernism and Judaism maintain identical attitudes toward the fundamentals of historical and evangelical Christianity. Many churchmen do not understand that Modernism IS Judaism. Both systems stem from the Talmud and are therefore anti-Christian.

Mr. Gordon says: "As usual in such fraternizations, it was evangelical Christianity that was called on to make the concessions."

The National Conference of Christians and Jews has bombarded Pastors and Churches with propaganda which strikes at the foundation of New Testament religion. Its literature contains complaints against "Sunday School lessons which teach the Passion story as incriminating Jews." It speaks of steps taken "to correct this evil."

Thereupon, the organization launched an attack against "Hebrew Christian missions," on the principle that preaching Christ to persons of Jewish nationality "indirectly aids anti-Semitism."

Mr. Gordon includes the following footnote on page 46:

"Mr. Brevin of the Lutheran Mission to Jews in Pittsburgh described how on one occasion the Conference of Christians and Jews descended upon that city. Literature was sent from the NCCJ office in New York, accompanied with a letter from the local Round Table Committee, the mailing-list therefor having been secured from the Pittsburgh Council of Churches.

"Seven hundred Protestant Ministers were urged to observe Brotherhood Sunday; Sunday Schools were asked to use Jewish prayers in their worship for the day, and to have explanations of Jewish and Catholic beliefs and practice. Three laymen of the three faiths were asked to speak at some Protestant church-meetings but Catholics were asked *not* to attend a (united) worship service,

"The Roman Catholic Bishop would not lend his mailing lists so no literature was sent to the 400 Catholic Priests of the city. Neither were letters nor literature sent to the twenty rabbis of Pittsburgh; nor were rabbis asked to have Christian prayers introduced, or practices explained, in their synagogues. It was strictly a one way affair. Protestants alone were to be drilled in the virtue of tolerance."

* * *

AND NOW, this review must come to an abrupt end. Unfortunately, space is not available to give this book — a book of epoch-making importance, further consideration. Interested readers will find its sale announced in this DEFENDER.

Dr. Gordon has written with the courage of a prophet. If the growth of apostasy in Christendom is to be arrested, the facts contained in these pages will have to be understood . . . and given wide circulation without delay.

The Ecclesiastical Octopus

This book, by Ernest Gordon, should be in the library of every Pastor . . . and in the hands of every Layman. Those who read it will understand what must be done to reclaim ground lost by anti-Christian inroads into the Church. Cloth binding. Price $2.00.

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How Jesus Gave Thanks

Sermon Of The Month

By Dr. R. S. Beal . . . First Baptist Church . . . Tucson, Arizona

LET US CONSIDER what may be regarded as the greatest thanksgiving text in all the Word of God. I do not believe there is another passage comparable to it. I regard it as the very apex of thanksgiving.

Standing before His disciples and lifting the cup, the Saviour "took the cup and gave *thanks* . . . "

That cup contained the wine which represented the blood that He was soon to shed for the sins of the world. It was the cup of death . . . and yet with the very shadow of the Cross upon Him, He could thank God. Crowded into that cup were the sins of the world, the wrath of God and the sacrifice of Himself.

Instead of shrinking, He quietly bowed His head and gave thanks. The crucial hour was upon Him — the period for which He had been born. The event that brought Him into the world was at hand. He was ready to accomplish the redemption of mankind. All the agonies He was to experience in those awful hours, as He hung a bleeding Victim on Calvary, were represented by the cup. And He thanked God.

How beautiful is the grace of gratitude! Someone has well said that thanksgiving is a grace of resistless charm. The flower of gratitude should grow and flourish in the garden of every heart among the children of God, as it did in their Master. Nothing is more tragic or a greater spectacle of inconsistency, than to see ingratitude in one who professes to follow the Christ.

I recently read the story of an old Hebrew legend dealing with the origin of praise. After God had created mankind, says the legend, He asked the angels what they thought of the world. "Only one think is lacking," they said. "It is the sound of praise to the Creator." So the narrative continues, "God created music in the voice of the birds, the whispering winds, the murmuring ocean, and planted melody in the hearts of men."

This has in it the suggestion of a truth emphasized by the Psalmist in three consecutive hymns of praise and thanksgiving: "O give thanks unto the Lord; call upon his name: make known his deeds among the people." (Psalm 105:1) "Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever." (Psalm 106:1) "O give thanks unto the Lord, for he is good; for his mercy endureth for ever." (Psalm 107:1).

It has always seemed significant to me that the book of Psalms should be in the middle of the Bible, with about the same number of books on each side. Holding the Bible in our hands, we can turn to the Psalms with ease by remembering that mechanically it comprises the center of the Book. The note of praise binds together, as it were, all the divine revelation. It is at the center of what God has revealed to mankind in His Word.

Our thanksgiving should be in two directions, namely, vertically and horizontally. This was true of our Lord. He praised God, and He thanked men.

Gratitude, to be genuine, should be expressed in both directions. Paul not only praised the Lord in his epistles, but took time to thank his brethren for their fellowship in suffering and service. He never forgot those who labored with him in the Gospel. All our talk about praising the Lord Jesus is pious chicanery if we are ungrateful to one another.

Dr. J. H. Jowett, of precious memory, has well said: "No one is going to have anything worth calling a harp in glory who has not already harped music in his own soul."

For a little while I want to take down the thanksgiving harp of our Lord, and point out some of the notes which He continually sounded. He taught the importance of thanksgiving and went so far in the Sermon on the Mount as to call upon His followers to " . . . Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

When He hung on the Cross, He prayed, "Father, forgive them; for they know not what they do." God heard and answered that prayer and we feel its effect to this gracious hour, for "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them . . . "

Before leaving this world, " . . . he lifted his hands, and blessed them." (Luke 24:50) He expressed His love and gratitude to those who had accompanied Him for more than three years. From the time the herald angels at His birth cried out, "glory to God in the highest" until the moment He ascended, thankfulness was the principal characteristic of His life. It was a thankfulness such as the world has never witnessed, and will witness again only as Christ is incarnated in the yielded lives of His people.

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Beecher wrote beautifully: "As flowers carry dewdrops, trembling on the edges of the petals, and ready to fall at the waft of wind or brush of bird, so the heart should carry its beaded words of thanksgiving and at the first breath of heavenly favor let down the shower, perfumed with the heart's gratitude."

A word picture of that which was present in the heart and life of our Lord as He lived and mingled among men!

Having healed the ten lepers as He moved toward Jerusalem, the Master cried out, " . . . where are the nine?" Only one returned to glorify God for what had been done and it pleased the Lord. Though a "stranger" of Samaria, the leper was made whole. Are we, like this leper, giving Him the thanks He deserves? Or are we like the ungrateful nine?

Let us note how the Saviour in His earth life used the harp of praise. First, He was thankful

FOR THE COMMON NECESSITIES OF LIFE.

Twice in the miracle of the feeding of the five thousand men, we note the fact of His thankfulness. In this, the only one of His miracles recorded by all four evangelists, we read: "And Jesus took the loaves; and when he had given thanks, he distributed to the disciples . . ."

"Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks." In the similar miracle of the feeding of the four thousand, mention is made of His thanksgiving to God. There would be far less of beauty in these incidents, had the note of praise not been sounded.

We are prone to take the common things of life as a matter of course. Too often we confine our thanksgiving to special and unusual occasions. But it was not so with Jesus. Devoted Christians lay

Dr. Beal

emphasis upon little things, and give God praise for the commonplace.

The Lord of glory offered thanks — the One who could say, "the world is mine and the fulness thereof" . . . and we find Him grateful for a few loaves and fishes. He had power to transform every blade of grass, upon which the multitudes sat, into a full dinner pail and yet He gave thanks. His thankfulness was rendered when the supply was limited.

How absurd must this scene have appeared to the onlooker. Thousands of hungry folk were before Him, and He was giving thanks for a boy's lunch. I wonder sometimes if the thanksgiving did not have something to do with the miracle. If there were more gratitude for what we have, meager though we feel it to be, the supply would be greater. Instead of grumbling, let us thank God for the crumb, and see it multiply into a loaf. Thanksgiving brings blessing.

I am glad to be able to call your attention to the fact that the thanks offered by Jesus, on this occasion was not done in a corner, nor in silence. Mute appreciation seems to have little place in the plan of God. Thanksgiving ought to be audible. Jesus was not ashamed to acknowledge the Giver of every good and perfect gift. The Father was real to Him, and worthy to be praised at all times and before all people.

Let us learn never to put a morsel of food to our lips without first thanking God for providing for us. It ill behooves the children of His grace to spend their time murmuring and complaining. Thanksgiving magnifies Him, as well as our blessings. "Bless the Lord, O my soul, and forget not all his benefits."

As the Master played upon His golden harp of praise He sounded the note of thanksgiving

FOR LITTLE CHILDREN.

What would the world be like without the laughter of the child, or even the cry of an infant? No one ever appreciated children more than Jesus. No one ever saw in them the possibilities that met His gaze. To the disciples, they were a nuisance. To many parents they are unwanted. But to Jesus, heaven was made up of them.

He was displeased when the little ones were kept from Him. Tired as He was, He did not say, "run along," or "go away" or "don't bother me." No, we hear that voice of vocal velvet saying: "Suffer the little children to come unto me, and forbid them not . . . " Such was His desire and delight.

We read how "he took them up in his arms, put his hands upon them, and blessed them." The word "blessed" comes from the Greek, "eulogeo," from which our word "eulogy" comes. It means that Jesus spoke well of and thankfully for the little children.

Have we taken time to thank God for our children? Do we show our appre-

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ciation by teaching and training them in the things that are eternal?

People are talking about the under-privileged children of Europe. The pictures we see of poor little half-starved youngsters wring our hearts. But have we ever stopped to think about the multitudes of under-privileged children in our own land, many of whom are living in spacious homes on the boulevard? They never hear about the things of God. They are strangers to the stories of the Bible and to the message of salvation.

Then Jesus sounded another note on the harp of thanksgiving. He was thankful

FOR ANSWERED PRAYER.

"Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me." (John 11:41)

Prayer meant everything to Jesus. It was the most important thing in His life. He emphasized it above all things. It was not a mere form of religious exercise to Him. Prayer was real. It was His vital breath.

Jesus not only taught the value of prayer, but practiced it continually. There never was a moment in His earth life when He did not feel the need of prayer. There never was a circumstance when prayer was not appropriate. There never will be a time in the life of any Christian when prayer is not needed. We should cultivate the prayer consciousness.

I have often wondered how I would feel if all the privileges attached to prayer were denied me. Yet with heaven's door wide open and a loving heavenly Father to heed the voice of His child, how little we take advantage of this holy exercise! Let us pray more, and thank God more for the privilege of prayer.

It is interesting to note also that the Lord Jesus was thankful

FOR OPPOSITION.

While we complain and sometimes grow rebellious in the face of storms, He bowed His head and gave thanks. This is the triumph which every Christian is privileged to enjoy. God will make it possible. When confronted by opposition and misunderstanding . . . when opposed by those who were bitter and prejudiced, He could lift His eyes heavenward in thanksgiving.

The eleventh chapter of Matthew records how the opposition to Him started. Even John the Baptist was encountering the hatred of the officials. But before this chapter closed, Jesus was in prayer, thanking God. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Jesus faced daily discouragements. When He spake the truth about Himself as being the true bread which came down from heaven, He had to face a barrage of stones hurled by angry men who called Him a blasphemer. They were constantly plotting for His death. It is hard to be thankful under such conditions, yet Jesus did, and never failed to give God the glory.

The second chapter of Jonah records the prayer which the disobedient prophet prayed in the belly of the whale. This marvelous petition continued until he finally said: "But I will sacrifice unto thee with the voice of thanksgiving; I will pay that which I have vowed. Salvation is of the Lord."

"No sooner was the note of praise sounded than the whale got rid of him. He was "vomited upon the dry land." There was a connection between the voice of thanksgiving and the act of deliverance. Opposition may be overcome with the note of praise.

Finally, I would have you hear the richest chord of all as Jesus strikes the golden harp. Jesus was thankful

FOR HIS DEATH.

This seems incredible, yet "he took the cup, and gave thanks." His gratitude went out to God in the presence of the very emblem of His supreme suffering and death. During Old Testament times when the brazen altar stood in the courtyard, and lambs and bullocks were brought to the sacrifice they came bleating and bellowing. But the Lamb of God "gave thanks."

In the Garden of Gethsemane when Satan sought to impose upon Him a premature death, Jesus cried, asking that this cup pass from Him. He shrank from the idea of dying in any other way than upon the Cross as had been predicted in Scripture. Such a death would have defeated the whole scheme of redemption.

Satan would have been the victor and man eternally hopeless. The Cross with all that it entailed was His goal, and praise God, He reached it. When He had accomplished what needed to be done . . . and when God's righteousness had been vindicated and our sin debt paid to the last farthing, He cried out, "It is finished."

Jesus looked upon the broken bread and the wine in the cup which was to be sipped by His disciples, as something deeply significant. The full measure of it was known only to Himself, yet He could "thank God."

Thanksgiving can go no higher. Have we thanked God for the death of Jesus and do we rejoice in His finished work in our behalf? "Thanks be unto God for his unspeakable gift."

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God's Heart And Man's Mind

Rev. John F. Derr . . . Syracuse, New York

"Calvary is eternal. The need of the world is as great today, as when the Saviour hung on that tree."

WE READ these significant words in II Peter 1:21, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

This means that a prophetic utterance regarding a situation of concern to the children of God, is a revelation of His heart. Inspiration prompted Malachi to write: "I am the Lord, I change not." The state of God's heart concerning any matter therefore remains unchanged.

Since He is the eternal One who knows no limitations of time, when He looks into what is to us the future, He is actually living in the "eternal now." Utterances given to a prophet of old time as the "word of the Lord," is simply a impassioned statement of the continual feelings of God's heart in relation to the subject under consideration. This gives a perpetually current aspect to the prophetic Word.

The prophet becomes the very expression and mouthpiece of God's rejoicing or His pain, concerning the deeds of a people at some time in their history. With this in mind, we will now turn to a great prophetic passage, Isaiah 24:16,23.

Note the gist of the prophecy:

"From the uttermost part of the earth have we heard songs, even glory to the righteous."

Then the contrast: "My leanness, my leanness! The treacherous dealers have dealt treacherously. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard. And it shall come to pass that the Lord shall punish the host of the high ones. Then the moon shall be confounded, and the sun ashamed."

Certain very profound students of Bible prophecy are connecting this prophecy with that of II Peter, chapter three, which speaks of the heavens passing "away with a great noise" and the "elements" melting 'with fervent heat." Peter speaks of a day of judgment 'wherein the heavens being on fire shall be dissolved."

These dire developments are being connected with atomic science and a possible chain reaction that would cause the earth to "reel to and fro like a drunkard." Who can say that such a judgment is not at hand? Can wicked men and nations hope to go on forever defying God?

WARNING MESSAGE NEEDED

The passage depicts the awful contrast between God's heart-break and man's complacent indifference. The prophet, reflecting God's reactions, is attracted in the opening of this incident by the sound of beautiful music. From east and west, north and south, come melodies and words in many languages, but all with one portent.

Since this prophecy deals with the end-time judgments of our age, the rejoicing of saints must refer to their anticipation of early translation. They are full of praise for "the glory which shall be revealed," because they believe surely the end of their earthly pilgrimage is near.

Sweet songs press in upon the consciousness of the prophet from all directions. He is suddenly overwhelmed, not by the paeon of rejoicing, but strangely enough, with a feeling of devastation and distress of heart. Unlike those who are fat and flourishing, Isaiah is overcome with weariness and weakness. He cries out in despair over conditions, to which the joyous singers are seemingly oblivious. A sense of dread fills his soul.

His memorable words express the emotions of God. The meditations of the prophet are not confined to the future personal joy of salvation, heaven and the coming ages of glory. Instead he turns a sorrowing gaze toward the need of a dying world, in the throes of its last struggle against powers too great for human strength.

"My leanness, my leanness!" he cries. "The treacherous dealers. Fear and the pit. He who fleeth from the noise of the fear shall fall into the pit. The foundations of the earth do shake. And they shall be gathered together, as the prisoners are gathered in the pit."

This is a picture of heart-rending sorrow. It is a true-to-life presentation of a lost world's condition. God begs His people to think of the needs of others, rather than engage entirely upon the contemplation of heavenly joys. In this striking setting, we have a contract between

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God's attitude and that of His children, toward conditions of the last days. He wishes us to give forth a Calvary-cry for lost humanity.

Calvary is eternal. The need of the world is as great today as when the Saviour of men hung on that tree. There is still "joy in the presence of the angels of God over one sinner that repenteth."

In fact there is greater joy over the prayer of "one sinner that repenteth, than over ninety and nine just persons, which need no repentance." Why? Because the need of the sanctified saint has been met, and the sinner's slate remains so terrible that it breaks the great, loving heart of God.

SATANIC SNARES

Turning again with Isaiah to the scene of woe, we find cause for weeping and groaning. The Heavenly Father uses the strongest language in trying to draw His own from selfish anticipation of coming joys, to self-sacrificing service for precious souls. On every hand there are those who have been treacherously duped, in process of being ruthlessly destroyed by the arch-enemy of all men. Yet the Church sings on, comparatively few being burdened in more than a theoretical way, for the salvation of the lost.

To be sure some pray, mostly without tears, "for all the unsaved everywhere." They contribute a little, but never so it hurts. What has become of those old-fashioned nights of prayer and extended seasons of soul travail? Where is the spirit of sacrificial service and "fellowship of his sufferings," out of which all great spiritual movements and revivals have been born?

Too few cry out about woe and treachery, while men are hurrying from a reeling and dissolving world into a hopeless hereafter.

The picture is plain. The call is urgent. The setting is seen in the events of every passing day. They are portrayed in the doings of maddened humanity, rushing from fear to pit, out of pit into snare, and largely unnoticed by those who alone can bring a message of deliverance.

Conditions about us define the meaning of the phrase, "Fear, and the pit, and the snare." These are listed among the terrifying elements of Isaiah's vision of woe. Men have been taught to fear, by systematic bombardment of the foundations upon which civilization rests. Propaganda schemes, carried by radio, newspaper, lecture method, public forum and agitator keep people unsettled, literally

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running. They are misled by illusions and false hopes, rather than the "hope as an anchor both sure and steadfast, and which entereth into that within the veil."

Many have not yet awakened to the depth of the pit into which they are being herded. The context shows that, all too late, they will discover their error when, humanly speaking, there will be left no way to turn. The "snare of the fowler," Satan's trap, is carefully concealed.

As the god of the present world system, Satan ensnares his victims with great skill and cunning. In Proverbs 1:17 we read: "Surely in vain the net is spread in sight of any bird."

CHRIST OR ANTICHRIST?

Back of the confusion and chaos of the nations today, is a master-mind, even Satan himself. The trend toward consolidation of nations, consolidation of churches, consolidation of systems, is Satanic.

Masses of people are being driven by "fear, and the pit, and the snare" to approve an earthly set-up, which can only destroy them in the end. Too late they will learn that the toils which controlled their feet, carried them into a system from which deliverance is all but impossible.

Satan is using men to build "one world," but it will be a world that "shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgressions thereof shall be heavy upon it." The enticing freedom which Satan falsely offers can be purchased only at the expense of the souls of men.

Victims will learn belatedly that they have been herded into taking the "mark of the beast." The program of terrorism, then inaugurated, will dim all other tyrannies into insignificance. The demon-motivated being in charge will be Satan's masterpiece, the Anti-christ.

Humanity is at the crossroads. The final choice of Christ or Antichrist is about to be made by the teeming millions of earth. Members of an indifferent Church, looking forward mainly to a surcease from earth's troubles, wield little effect upon the spiritual need of the man next door.

"But," asks someone, "Can't you see, Mr. Derr, that earth's time is past? The doors are closing. Even in this passage from which you are writing, there is no call to evangelism."

Surely, few have hearts so hard, as to compose such an objection.

In this Scripture we see the Lord turning away from the songs of a hoping Church, and expending His energy in a cry of warning to the inhabitants of a ruined world. Is this not the *Call* to which all who hope to be in His bridal number should respond?

Observing the Bridegroom's heart turning back to Calvary, where He suffered for dying people, can we not see ourselves in selfish contrast?

This graphic portrayal of the prophet should awaken us to the danger of an unbalanced attitude. We dare not sink into complacency, while there remains one moment and a single opportunity to save a soul from the ruins of a reeling, dissolving world.

God's message, through this prophecy, should be a challenging incentive to us all *to tune our minds to His heart-strings*, so the vistas of Heaven shall ring again with the praise of the redeemed.

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Before the Constitution was written, mobs drove our Congress from Philadelphia into New Jersey. Shay's rebellion assaulted the courthouses in the State of Massachusetts. Money was worth two and one half cents on the dollar, and the colonies had no credit anywhere.

In that black night and despair, 55 men met in Philadelphia and wrote the Constitution. Light began at once to come out of darkness and order out of chaos. During the hundred years following its adoption and the founding of this Republic, we made more progress, material, mental, and moral, than the world had known in all time before. During that hundred years we were the most normal and prosperous people in our homes, our schools, our churches, and in our industry that history records.

Before the Constitution was written, the pendulum of government throughout the centuries swung back and forth from monarch to mob. Alexander Hamilton, a leader of the Constitutional Convention, said: "We are forming a republican government. Real liberty is never found in despotism, or the extremes of democracy. If we incline too much to democracy, we will shoot into a monarch."

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The Constitution provided a middle ground, a representative government, and the founders called it a Republic. It guarantees to each of the States a republican form of government.

SOUGHT TO AVOID EXTREMES

The men who wrote the Constitution and founded this Republic strove to avoid the extremes of feudalism on the one hand, and all forms of Socialism and Communism on the other. They sought also to avoid the dangers of government ownership, in so far as it was consistent with public welfare. So strong was the devotion of the founders of this Republic to the Constitution, that they required public officials to take oath to support it.

There is much talk of democracy among government officials, law-makers, and educators who lack understanding of their oath, or have an indifference toward it that borders on contempt. No one has yet been able to point out within the Constitution, the faintest hint of a suggestion that provides for direct action, which is the method of democracy. Public officials are still required to take a solemn oath to uphold it, and that is the only thing they are sworn to do.

So long as we adhered to the guidance of the wise provisions of the Constitution, we made great progress and wielded a wholesome influence on the other countries of the world. But during the latter part of the nineteenth century we began drifting, taking up popular fallacies, such as the initiative, referendum, recall, boards, commissions, bureaus, excess legislation, class legislation, election of judges, the long ballot, majority-rule legislation, etc. There has been little or no difference between political parties in this regard. The tendency has been general and dangerous. We have been swinging from the sound statesmanship of representative government in a Republic, toward the deceitful demagogism of the direct government of a democracy.

We are reaping the results of unwise departures from the Constitution in ever-increasing expenses and growing confusion in governmental procedure.

FALLACY OF DIRECT GOVERNMENT

While people permit themselves to concede mentally that the substitution of direct government for representative government is a desirable tendency — which is denied by every page of history and every result of experience, it is impossible for them to think clearly on problems that pertain to the home, the school, the church, or industry. It is this, more than any other one thing, that accounts for

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mob-mindedness, confused reasoning and superficial thinking during recent years. True patriots should exert their every influence to curb further trends in that direction.

We should begin at once a campaign of education to eliminate all the popular fallacies of direct government, and restore strictly representative government. We should remove, and bar from our schools, all misleading dictionaries and textbooks. The best possible way to turn out well-informed patriotic citizens is to give students an understanding of the meaning of the Constitution. What you find in the schools today will permeate the life of the Country tomorrow. A high standard of citizenship is all-important.

We should select public officials who have an understanding of the meaning of the oath to support the Constitution, and if sufficient character to have a high regard for the sacredness of taking an oath.

IN RETROSPECT

Thomas M. Cooley: "The Congress of the United States draws its power to legislate from the Constitution, which is the measure of its authority; and any enactment of Congress which is opposed to its provisions, or is not within the grant of powers made by it, is unconstitutional, and therefore no law, and obligatory upon no one."

George Washington: "The Constitution which at any time exists, till changed by an explicit and authentic act of the whole people, is sacredly obligatory upon all."

Daniel Webster: "The first object of a free people is the preservation of their liberty, and liberty is to be preserved only by maintaining constitutional restraints and just divisions of political power. All republics, all governments of law, must impose limitations of authority. This is the very essence of free political institutions."

The Conflict Before Us

Dr I. R. Wall . . . Sacramento, California

"Since it is true that there are two all-inclusive world forces moving toward a showdown, we must concern ourselves with the details that surround them."

WE ARE rapidly approaching the time when the world's two greatest forces must meet in a climactic struggle. Already the Christian cause has been drawn into a contest with Materialism and Atheism. Wars in the field of religion, education and politics are being fought. But in their wider application, no final decision has yet been effected.

While western civilization is not Christian in its intrinsic nature, it came into existence, nevertheless, as the by-product of Christianity. Although the Soviet group of nations may not be atheistic in their entirety, they represent on the whole, the materialistic Atheism of Communism.

These two forces move in opposite directions and can never be reconciled. When they come to grips for a final decision, it will not be by accident. It will be the inevitable collision which has been in the making with exact precision, for fifty years. There is nothing more certain than that these two forces must meet for a showdown. When this becomes clear to us, we will begin to understand history. We will also be able to anticipate the outline of future events.

Christianity has a stake in these historical developments. It must determine its place in them and know what to do under the crisis which they are now precipitating. Evangelical Christianity does not usually concern itself with political matters. But the coming conflict will be too decisive to admit of indifference. It will involve, ultimately, the very principle of liberty and justice in the world. This is a matter of utmost importance to Christians of all branches, sects and denominations.

Since it is true that there are two all-inclusive world forces moving toward a showdown, we must concern ourselves with the details that surround them. We need to know where November 1948 fits into the timetable of their consummation. In the coming struggle, we find all the ingredients of the battle of Armageddon, predicted in the Word of God.

CHRISTIANITY WILL NOT YIELD

With the dawn of the renaissance, the Great Reformation, under the leadership of Martin Luther, came into being as a world power for righteousness. Civilization, liberty and justice became the possession of the common people. These virtues sprang forth as fruits of Christian

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faith and large areas of the earth soon felt their beneficent influence. Politically, the Constitution of the United States was the crowning achievement.

While Christianity was creating priceless institutions, evil philosophers, augmented by similar statesmen, brought forth ideologies in direct opposition to these principles. For many years the conflict between these two systems, was confined to the realm of debate and propaganda in education and religion. Then it became an issue in politics, and finally a matter for military intervention. Organized Atheism, with a religious apostasy as its counterpart, has used systems of philosophy as stepping stones, in the following order:

Higher Criticism, Modernism, Darwinism, Communism, Nietzscheism, Kantianism and other isms which make up its heterogeneous framework.

The forces of militant Atheism have moved from one country to another with their theories, philosophies, sciences, religious and political programs. Whenever possible, they have developed military strength, as in France during the eighteenth century, modern Russia and her satellites.

Today Atheism, a hydra-headed monster, is quite full grown. It has challenged Christian civilization's right on the earth, and there is no deviating from its set course. Christianity, in accordance with its divine and eternal nature, will not yield either, at any point. This means that a decision will have to be reached.

THE PROPHETIC CLOCK

That these issues threaten the peace of the world is putting it mildly. That they must be dissolved soon for the good of humanity is also conceded. Why they must be decided now, and how, and where, man cannot explain. But the Bible gives us light on the subject.

What time is it on the clock of history? Where is 1948 in this rapidly moving drama? For an answer we turn to prophetical Scripture.

There are two hands on this clock. One is made up of the events of history. The other represents the prophetic Word of God. Historical events are the minute hand and prophecy the hour hand. These two hands together tell the time. Look then to such passages as the following:

"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matthew 24:32-33.

See what? "These things." The things unfolded in the chapter, describing the entire trend of events during the course of the age, moving gradually toward a climax of horror which the divine Speaker called the "great tribulation."

Or again: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away." II Timothy 3:1-5.

These are specific signs reflecting the nature and disposition of the great mass of humanity, in the period designated by Paul as "the last days."

And finally: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." II Peter 3:10.

Science is at last catching up with the Word of God in the field of electronics. We now know how the planet can be renovated by fire. The human race understands that this is a possibility, and lives in dread of man himself accomplishing it through the atomic bomb.

When the infernal missile fell on Hiroshima, mankind was taken with one terrific stroke of human genius, into the climate of God's judgment.

It is not possible, within the compass of this article, to give full discussion of these prophecies. History will ultimately synchronize with their contents. But we have shown:

First, how Jesus, the greatest of all prophets, told us to watch the clock. He gave us Matthew 24 as the great timepiece of history and prophecy.

Second, how current events may be expected to tell the time in which we live, as in the third chapter of Second Timothy.

Third, how that burning evidence of impending judgment has been given in Peter's prophecy regarding the release of atomic energy and its final, devastating effect upon the planet.

Fourth, how that the play of conflicting forces, brought about by Satanic Atheism, will produce the climactic struggle of the age, namely the Armageddon.

We watch the hour hand of the prophetic clock and find that it points very near to midnight. After that, a new day, a new age, will dawn. "Weeping may endure for the night, but joy cometh in the morning."

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Of all the systems of morality, none appears so pure to me as that of Jesus.

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To the Bible men will return, and why? Because they cannot do without it.

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The Biblical order of statement as to the creation may be taken as a demonstrated conclusion and established fact.

—*William E. Gladmore.*

Everything in Christ astonishes me. His spirit overawes me, and his will confounds me. Between Him and whoever else in the world there is no term of comparison. He is truly a being by Himself.

—*Napoleon Bonaparte.*

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It is by the influence of Christianity that we shall approach universal peace and adopt arbitration methods of settling disputes.

—*Benjamin Harrison.*

I have for many years made it a practice to read through the Bible once every year; it is an inexhaustible mine of knowledge and virtue.

—*John Quincy Adams.*

Young man, my advice to you is that you cultivate an acquaintance with, and a firm belief in, the Holy Scripture; this is your certain interest.

—*Benjamin Franklin.*

Liberty under law is the lurury of disciplined minds. No one entitled to the benefits of ordered liberty under law would willingly become a slave; none worthy of liberty would deny its blessings to another.

—*Nathan Boone Williams.*

No man can understand the history of any nation or of the world who does not recognize it in the power of God, and behold his stately goings forth as he walks among the nations.

—*James A. Garfield.*

The whole hope of human progress is suspended on the ever-growing influence of the Bible.

—*William H. Seward.*

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Please find enclosed $1.00 for a year's subscription for the Defender Magazine. I would appreciate receiving the book on Russia that was recently announced over the radio. I greatly enjoy your programs.

H. S. W.

SAN JUAN, PUERTO RICO

Defender Hour:

I wish to thank you for the privilege of tuning in to your broadcast each night, here in far-away Puerto Rico. Truly, the Gospel is being spread to "the uttermost part of the earth."

R. P.

RIO PIEDRAS, PUERTO RICO

Defender Hour:

It was last Saturday at 11:30 P. M. when my household was blessed with the privilege of picking up the Defender Hour. We heard your message on the "Underground and Aboveground" dealing with atheistic Communism both in Europe and America. We will be looking forward to tuning in your messages on future nights.

J. F. R.

COMPOSTELA, NAYARIT, MEXICO

Defender Hour:

You are doing good work over the radio. Enclosed you will find my check for $3.00. Please send me the book, "The Iron Curtain," which you reviewed.

T. M. B.

ARBURG, MANITOBA, CANADA

Defender Hour:

Please send me the Defender Magazine and the picture of Christ as announced on the radio. Enclosed find the subscription price.

R. M. M.

FOREST LAWN, ALBERTA, CANADA

Defender Hour:

I praise God for people like you who preach the Gospel and fight Communism. Find enclosed $1.00 for carrying on this work.

D. D.

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Defender Hour:

Please find enclosed $20.00 for the support of the Defender Hour. The nightly messages are marvelous.

T. M. G.

MILWAUKEE, WISCONSIN

Defender Hour:

I am sending $1.00 to help on the radio broadcasts. We hear the programs clearly.

A. G.

WESLACO, TEXAS

Defender Hour:

I am enclosing $20.00 to help in your wonderful work. It seems that everybody in this section is listening.

A. D. R.

The letters appearing on this page are typical of many more received during the last month. The Defender Hour is heard by millions nightly. Every letter is highly esteemed. The programs have no other means of financial support . . . The Defender Hour has been called, "The Conscience of America."

PADUCAH, KENTUCKY

Defender Hour:

Please find enclosed one dollar for which will you please send me your book and paper. I listen to you every Sunday morning and think you are one of the most brilliant men I have ever heard.

Dr. A. M. P.

CALLAWAY, NEBRASKA

Defender Hour:

Enclosed find $3.00 for which please send me the book, "The Iron Curtain."

W. L.

LOVINGTON, NEW MEXICO

Defender Hour:

We have been enjoying your services very much and are sending for your magazine and the two pictures as announced.

Mr. and Mrs. J. E. A.

BASILE, LOUISIANA

Defender Hour:

I am sending this $6.00, hoping it will help keep you on the air. May the Lord always be with you.

W B.

PUEBLO, COLORADO

Defender Hour:

Enclosed please find money order for $20.00 to be used for the Defender Hour broadcasts.

Mr. and Mrs. W. O. B.

GLYGLA, MINNESOTA

Defender Hour:

I am enclosing $1.00 for which send me the Defender Magazine and a copy of Dr. Winrod's new book.

J. V.

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J. R.

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Defender Hour:

We follow your sermons over the radio and are anxious to receive the Defender Magazine and picture of Christ. Please find enclosed $2.00 herewith.

J. O. A.

HUNTER, NORTH DAKOTA

Defender Hour:

I am enclosing $20.00 to be used in the Lord's service, for radio broadcasts. Your messages and Christian literature have brought many blessings and priceless information to me and I praise God for them.

O. E.

STILLWELL, OKLAHOMA

Defender Hour:

We listen to your broadcasts regularly and think they are the best on the air.

J. W.

VENICE, CALIFORNIA

Defender Hour:

I am enclosing a small contribution to help the radio broadcasts. We are praying for you.

J. M. R.

TUTWILER, MISSISSIPPI

Defender Hour:

Herewith you will find $5.00 as a contribution to your good work. May God bless your efforts.

C. S. W.

McKENZIE, TENNESSEE

Defender Hour:

Find enclosed $5.00 check. Please send the book, "I Chose Freedom," as per your radio offer last Sunday.

D. H. R.

CUSTER, MONTANA

Defender Hour:

Enclosed is a contribution for broadcasting expenses. Keep giving us the same kind of powerful talks.

Mr. and Mrs. P. J. L.

CALIPATRIA, CALIFORNIA

Defender Hour:

Enclosed find money order for $20.00. The broadcasts are meeting a real need.

H. L.

DALLAS, TEXAS

Defender Hour:

Enclosed is $10.00 for your radio program. Please send us the dogwood cross described last night.

M. W. and L. F.

ANALYSIS OF W

Reporting From Washington

A SENATE investigating committee is trying to find out to what extent Communism has infiltrated the United States Office of Education. This is regarded by observers here as one of the most serious problems that will confront the new Congress in January.

When John W. Studebaker resigned as Commissioner of Education last July, he wrote a 3,500-word letter which, to put it mildly, "let the cat out of the bag." Copies were sent to members of the Senate and House committees on appropriations.

The writer affirmed that red influences were at work, under cover, in Government offices having to do with educational affairs. To support his charges, he cited, among other things, a personal experience which proved impressive to those who were following the fracas.

Mr. Studebaker explained how a speech that he had prepared for delivery before a group of Massachusetts teachers, was censored by an unnamed staff member above him. He claimed that his criticisms of the Communist menace were diluted almost beyond recognition.

Just why the name of the official responsible for the ruling was withheld, remained something of a mystery. It now appears that Mr. Studebaker did not wish to risk being accused of anti-Semitism, when he submitted his lengthy statement of resignation. But the name of the offender finally came out in the Senate committee hearings just concluded.

Under questioning, Mr. Studebaker admitted that Harry Rosenfield gave the order which he considered objectionable. He wished to condemn red leaders in vigorous terms . . . whereas Mr. Rosenfield insisted that the language be softened.

Senator O'Conor, a Democrat from Maryland, made a ludicrous attempt to harass the witness, but Mr. Studebaker managed to get statements into the record showing how Communist propaganda has reached American education at top levels.

ANOTHER move toward concentrating power in the hands of federal bureaucracy, is noted by current agitation for Government financing of the public school system. Promoters of the idea call it "federal aid" . . . but if imposed upon the American people, it will be expanded into a system of "federal control."

Opponents of the proposal consider Representative Ralph W. Gwinn's speech on the subject final — a few excerpts from which are as follows:

"Mr. Speaker, all is not well with American Education.

"Can its ills be cured by Federal aid?

"Millions of our citizens say 'no' and assert that the sickness of the world is *not* due so much to the lack of money for education, as it is to the lack of God in the instruction in the moral law. If so, Federal aid and control of education by the far-off Central Government would only more completely exclude religious disciplines from our educational enterprise and worsen our situation.

"They believe that the Federal influence even now upon education, and the political controls of education already exercised by the separate States, must inevitably lead the people to put their faith in the false promises and harsh disciplines of the politics of a godless Statism. This must lead to the arrest of freedom with its self-government under God's laws, and the extensive substitution of compulsory government by mere men over other men.

"They contend that if God and the moral law are thrown completely out of our public education, which Federal aid and control of necessity requires, there will be no other God to whom the people can turn except the Central State. It becomes the source of right, and it determines what is wrong in the absence of self-government. This was true in Rome and Berlin. It is true in Moscow, and, to a great extent, London, today. They ask, shall Washington follow?

"If education is supported and administered locally, the people in each place can presuppose God and continue to teach a faith in freedom of men under God. They can keep clear of the false promises of the political state. This way of freedom in education is according to the American design of local town, country, and city responsibility and control."

Nicholas Murray Butler once said: "There is not enough money in the United States, even if every dollar of it

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WORLD TRENDS

were expended on education, to produce through Federal authority, or through what is naively called cooperation between the Federal Government and the several States, educational results that would be at all comparable with those that have been already reached under the free and natural system that has grown up among us.

"Unless the school is both the work and pride of the community it serves, it is nothing. A school system that grows naturally in response to the needs and ambitions of a hundred thousand different communities will be a better school system than any which can be imposed upon those localities by the aid of grants of public money from the Federal Treasury, accompanied by Federal regulations, Federal inspections, Federal reports, and Federal uniformities."

FEW NEW DEALERS had more to do with putting the United States into the last war than Archibald MacLeish, who was then Librarian of Congress and a White House pet. As a propagandist for left-wing causes, he has few equals. He also writes what some people call poetry.

Before the war Mr. MacLeish wrote and talked about some sort of a New Deal millennium, to be expected to follow the kind of a struggle he was at the time helping create. Then after the holocaust, he thought the United Nations offered exactly what the world needed. He paused in Chicago on his rounds, long enough to say over the radio that those who disagreed with him were "irresponsibles."

"The minds of four out of five Americans were made up, even before San Francisco started," said the poet, "that an international organization for peace and security ought to be set up, and that the United States should be part of such an organization: that the world was one world or take the consequences — to the world and to yourself."

Now, after having helped set the world on fire, witnessing the catastrophic results of the war which he so much desired, Mr. MacLeish is once more seated in his comfortable chair, writing poetry.

One cannot help but wonder if he realizes the suffering, sorrow, tears and heartbreaks that his group succeeded in bringing upon the American people. Maybe he does, because his verse is these days replete with references to maggots, flies, rubble, fallen cities and ashes. This is one of his latest:

"Man . . . murdered and his sweetness blown
With maggots of the intellectual lies,
His monument the smoke of hate that stands
By day a cloud by night the burning of the lands,
His grave the fallen cities where the flies
Crawl upon his million tangled hands . . .
The city of man consumed by ashes, ashes,
The republic a marble rubble on its hill . . . "

UPTON CLOSE, the well-known newspaper man and radio commentator, makes no claim of being a prophet. But a Washington colleague recently went through the files of some of his old coast-to-coast broadcasts and found statements that seemed almost inspired. Samples:

1942: "Our leaders should remember night and day, that Soviet Russia is not OF us, but merely temporarily WITH us. Assigned to Russia by the Communist high priesthood is the role of the vulture, watching while the nations which Communists call 'Capitalistic' eliminate one another."

1943: "There is a Communist conspiracy reaching far into Government circles in this Nation, influencing our policy to favor the program of Communist World Revolution at the close of the war."

MR. CLOSE is unique among Capital commentators for his ability to analyze long range trends. While others usually confine themselves to reporting events of yesterday and today, he often tells his public what to expect ten years hence.

For this reason the following analysis, just released by his Washington office, is being scrutinized with abiding interest. He says:

"Out of the wreckage of the Democratic Party, plus the Wallaceites and big labor bosses, could be formed a disciplined radical party that, taking advantage of an economic setback of post-war desolation, could gather enough mob-following to convert the American free Republic into a regimented Socalist State. By 1952 or 56, Stalin's crew expect to accomplish this.

"Henry Wallace was criticized in the Moscow press, mildly, the past week. Up to the moment of this tip-off, Moscow's instructions to Communists in the U.S.A.

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(who secretly despise the 'Progressive' movement for its lack of discipline) was strictly: 'Coddle Wallace.' Don't be surprised if the Communist Party abandons Wallace. It could gather in the disappointed voters from the Wallace Party without taking responsibility for its failure.

"Look for information soon after elections of another party with fresh faces to act as front for Moscow. It will be a disciplined, regimented party. Then expect a struggle for control inside that party between American Marxists who have turned away from Moscow and Moscow agents — parallel to the present struggles in Yugoslavia and other puppet nations. Our radicals would be gang-loyal only, not actually as patriotic or nation-conscious as gangster Tito.

"This American gang would plan to slip into power in Washington (and stay there) through a War III with Russia; would feel confident of taking over what Stalin now has after the Kremlin has been liquidated with American blood and wealth; would plan to rule the world through exploitation of Stalin's smash-up, just as Stalin has, since 1939, planned to rule it through exploitation of Hitler's smash-up.

"They will attempt to force and wheedle the Republican Administration into a so-called 'Liberal' pattern, in order to confuse all Republican voters and 'condition' the people to socialistic measures.

"Is Thomas Dewey alerted to this deep-laid plot? you ask. In a general way, yes. His mind hasn't had to run toward *anticipating* crime. There is a strong prospect that he will harden as he wields responsibility. He must be given the benefit of the doubt, but he needs a lot of coaching — of the forthright type which I hear Joe Martin gave him over his outburst about Senator Revercomb of West Virginia. Dewey had implied that he didn't want to help re-elect a Senator who had held down Displaced Persons immigration, reviving the discredited stuff about the act's being anti-Jewish and anti-Catholic."

A SPECIAL Congressional Committee, has just admonished the Federal Communications Commission, about a matter of grave importance to the American people.

Few departments of Government have suffered more from Communist infiltration than the Federal Communications Commission. When a private citizen protests, he is immediately confronted with printed rules showing how those in authority could not possibly do anything wrong.

But nothing is said about the *indirect methods* that can be used, to make life miserable for small station owners out over the Country. Nothing is said about the immoral code of unwritten laws—the pressure that can be exerted upon any operator, who dares violate the wishes of bureaucrats at the top.

All of which adds up to the necessity of Congress paying closer attention, to what goes on inside the Commission!

In keeping with the New Deal left-wing policies, the Commission made a decision in the "Scott Case," a while back, which has been taken to mean that stations must grant atheists time for answering religious programs, when desired. Station WHAM of Rochester, New York, refused to comply with these demands.

Thereupon, the Federal Communications Commission refused to renew WHAM's license "pending further study." This, and other developments, brought the matter to the attention of Congress.

The Committee, headed by Representative Forrest Harkness, told the agency that radio stations need not grant atheists free time to answer religious programs. The fact that such a proposal should be even a subject of discussion, suggests the need of revised policies governing radio in the United States.

The Harkness Committee accused the Commission of adopting "a dangerous and unwarranted policy of thought-policing that has no basis in law." It expressed emphatic disagreement "with the implications contained in the Scott decision that a station must grant time to reply to programs of religious worship."

Wayne Coy, Chairman of the Commission, replied that the Scott Case ruling was being misinterpreted.

Like the boy who insisted that he was just putting the jar of jam away, on the pantry shelf, when his mother caught him!

FEDERAL COUNCIL ENDORSES "SANE DRINKING"

The Federal Council of Churches of Christ in America has gone on record as not opposed to "sane drinking," whatever that means. It declares alcoholism to be a disease and agrees with the Yale Report, which is described by those "in on the know" as having been at least partially financed by the liquor interests.

Once before the Federal Council has been caught cold handed on the side of booze. This dillying and soft pedaling of a terrible evil by a great Church agency is a public disgrace. The liquor evil is a deadly foe. There is no good in it . . . and no justification of it. Moreover, liquor is not a disease germ. It is a deadly poison.

—*Dr. Bob Shuler.*

Public School Chaplains

Practices under Common Law as Written Laws do not show how religion and worship differ in contents. Common Law worship is conducted by Christians detouring their religions, serving on government time with attendance voluntary. They serve in Congress, on ships, with armies and many public schools. They pray, teach and give Bible talks using government-printed Testaments. For fourteen years I, now eighty-four, have held with delighted acceptance, such worship in an eight grade school of nearly one hundred and fifty pupils—lawyers and Catholics approving. The technique I have developed may help others. Five copies of my large brochure on "Public School Chaplaining,"—postpaid, One Dollar. . . . REV. E. C. MUSSELMAN, WYCOX, PENN.

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. . . From Page 2 . . .

that the tide will continue to rise. The attack, which at first appeared to be atomic, is rapidly losing its force.

Perhaps the hardest blow the Wets have so far sustained resulted from their own blunder. A shot that backfired! Here is what I mean:

They have plastered the State with a booklet, published anonymously, entitled "Dry Rot." The author must have had a few drinks too many when he wrote it!

At any rate, he took in too much territory. He tried to prove too much. He overreached himself. He climbed out on a limb and sawed it off.

He insists, for instance, that States which consume the most liquor have the fewest traffic accidents.

He says that persons who drink the most live the longest.

He asks us to believe that those who drink enjoy greater financial prosperity than those who do not.

He says that Dry States have more crime than Wet States.

He says that liquor consumption tends to create wealth.

He says that Wet States have higher moral standards than Dry States.

He promises that Kansas will get rich quick, if she will just repeal her laws against the sale of intoxicating liquor.

Of course, the exact opposite of all these is true.

Contrary to what the pamphlet says . . . Liquor and gasoline do not mix with safety on the highways.

Alcohol does not contribute to good health. It is a narcotic. It shortens the life expectancy. It produces poverty, not prosperity. Dry States do not have more crime than Wet States. Liquor does not create wealth. It is a form of economic waste. It breeds lawlessness. It robs men of their normal senses.

If Kansas were to vote repeal, she would have to pay out much more for control of crime than could possibly be realized from taxes collected on liquor sold. This has been the experience of other States.

Any way, Christians don't like to see their Government dabbling in the saloon business!

We live in a machine age. Our grandfathers traveled at a much slower pace than we do today. In the old days, Dobbin could be relied upon to take the driver home safely. Now, a drunken driver is a menace to every car and pedestrian he passes on the city street or country highway.

The safety of the traveler is dependent on the sobriety of the owner who sits at the steering wheel, the driver of the taxi cab, the motorman on the street car, the engineer at the throttle, the pilot of the airplane. A drunken driver is a potential murderer.

The delay of a split second in the thought and action of the man who applies the brakes, may mean the difference between life and death.

Let me tell you, please, a true story. It concerns Bill, Edna, Bill's mother and a drunken driver.

Bill and Edna were married in July. They arranged to visit his parents in another city during December. Bill's mother decided to drive the young married couple home in the new sedan.

They were rounding a curve. A young man who had been drinking, undertook to make the same curve, from the opposite direction, at about 70 miles an hour. There was a head-on collision. Edna was instantly killed. Bill died two days later of internal injuries. Bill's mother had both legs and one arm broken. She was in the hospital 107 days.

The drunken driver was unhurt. He spent one night in jail, was released on bond and later fined two hundred and fifty dollars. His driving license was suspended for a year.

This incident is being constantly repeated on our highways.

Not long ago, a motorman who operated a subway train between Newark and New York drank five beers during the noon hour, instead of eating a normal lunch. Back on duty, he brought his six-car train into a station at 60 miles an

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hour. Five persons were killed and 222 injured in the accident that followed.

The man was charged with manslaughter and operating a locomotive while under the influence of liquor. Who was responsible — the motorman, the man who sold him the narcotic, or the State that approved the sale?

Robert Louis Stevenson says that Dr. Jekyll discovered a drug by which he could change himself into a disreputable character called Mr. Hyde. Then he could take another potion and transform himself back into Dr. Jekyll.

After thus transforming his personality many times, Dr. Jekyll found himself lapsing into Mr. Hyde without the use of the drug. Finally in desperation, he committed suicide.

This has been substantially the experience of uncounted thousands, who believing they could control the drinking habit, discovered in the end that it controlled them. Beverage alcohol is a deadly potion, a demoralizing agent, a habit-forming drug that pulls men and women down to levels which their Creator never intended.

It is detrimental to health. It befuddles the mind. It deadens the moral and spiritual sensibilities. It blights personality. It changes otherwise intelligent men and women into fools and morons. It is an enemy of society.

I wish at this point to again address myself to members of the listening audience in Kansas. Let us remind ourselves that Kansas is the premier Dry State of the Union. Brewing interests are willing to spend money without restraint to destroy the Kansas tradition. They profess willingness to go to any extreme. The decision which the voters of the Sunflower State makes at the polls on November 2nd will be pivotal for the future cause of national sobriety throughout the Nation.

Kansas was recognized as a territory in 1854. Liquor dives called "dramshops" were outlawed by the Bogus Legislature the next year. It was called Bogus or rump because the Free State residents of the territory refused to recognize its authority! Communities had local option but no dramshops were allowed to operate on Sundays.

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A law forbidding the sale of liquor to Negro slaves was enacted in 1855. The first Prohibition Convention in Kansas was held in Topeka in 1856, led by John Brown, Jr. It was memorialized by the following inquiry:

"How can you fail to give attention to a subject which impoverishes a whole nation, brings wretchedness and misery in its train, fills the land with mourning and sends the widow's wail and the orphan's sob to heaven for relief?"

The famous Whisky Riot took place at Topeka in 1857. Stores suspected of having or selling liquor were raided by irate citizens. It turned out to be one of the most exciting incidents in Kansas' history.

The Topeka Association prohibited the sale of liquor in the new town. But saloons insisted upon defying the law. Dissatisfaction increased as drunks molested sober citizens. The story goes that a burly bartender ejected a half drunk customer, who turned about, entered the place and began smashing things helter-skelter.

Respectable citizens joined the fray. Bottles and glasses were hurled through windows. There were numerous fist fights. Liquor was poured into gutters. Raiders hurred from place to place until not one saloon remained open in the city.

The Kansas legislature passed the "Married Man Act" in 1859. It then became unlawful to sell married men liquor without the consent of their wives. A State Prohibition law was introduced the same year and defeated. It was enacted by the State legislature nine years later in 1868. Kansas was admitted to the Union in 1861.

A group of outraged women smashed grog shops with stones at Mound City, Kansas, in 1870. When a saloon opened in the town, godly women held a prayer meeting in front and then proceeded to demolish the premises.

The Independent Order of Good Templars, a national temperance society, reached into Kansas during the same year and began effective agitation against strong drink.

In 1874 the women of Kansas launched their famous "Crusade of Prayer." All over the State, bands of praying women marched up and down the streets, from one saloon to another. They prayed and sang hymns in loud tones, to the embarrassment of both bartenders and their patrons. The spiritual impact of this movement was felt in all directions.

The Republican Party adopted a plank at its 1874 State Convention which labeled liquor as "one of the greatest curses of modern society, demoralizing everything it touches, imposing fearful burdens of taxation upon the people, a fruitful breeder of pauperism and crime, and a work of evil continually."

John P. St. John, a crusader against liquor vice, was inaugurated Governor of Kansas in 1879. He later became known as "the father of National Prohibition."

During his administration, the State was given an opportunity to vote on the issue. It was a hard fought battle. Both sides were determined. Great rallies were staged. When the smoke cleared away,

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it was found that the amendment to prohibit the sale of intoxicating beverages had carried 92,302 to 84,304, a majority of 7,998 votes.

The Kansas legislature observed the mandate of the people in 1881 and passed laws accordingly. Other States followed the example.

National Prohibition was finally enacted. This was accompanied by an era of unexcelled prosperity. The Eighteenth Amendment was later repealed under the New Deal Administration.

Because, in the providence of God, Kansas has been the Nation's stronghold for national sobriety, the Wets are fighting to win a strategic victory at the polls next month. It is therefore up to the citizens of the Sunflower State to go to the polls and vote an overwhelming "No" on the question of repeal.

Make up your mind now, fellow Kansan, to mark X in the square opposite the word "No" — come election day, November 2nd.

I have a heart interest in wishing to see the Kansas tradition upheld. Liquor almost destroyed my boyhood home. My father was proprietor of the first saloon Carry Nation ever smashed with a hatchet. It was located at 410 East Douglas Avenue, here in Wichita. She had visited two other saloons before coming to my father's place — that was in 1901, but this was the first time she ever used a hatchet.

She became world famous a few days later. The hatchet became the emblem of the Prohibition forces. This experience had much to do with bringing about my father's conversion. He gave up the liquor business a short time later and became a Minister of the Gospel. He was Pastor of a Wichita Church for more than a quarter of a century.

Father went to his heavenly reward only a few months ago. He left the body in complete triumph over death. If he were living tonight, I know he would approved my humble efforts at the microphone. I pray angels to communicate to him the intelligence that his son is carrying the torch where he so heroically laid it down. I bless the name of my saintly father and dedicate these impotent remarks to his hallowed memory.

Ladies and gentlemen, I wish to thank you for listening. This is Gerald B. Winrod, urging Kansas folk to be true to the Kansas tradition by voting "No" on repeal, and saying . . . may God bless you all.

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SWEEPING CHANGES NEEDED

REPUBLICAN leadership is sharply divided regarding the official party attitude toward the New Deal. One group accuses the other of compromising with Roosevelt's doctrines. Some profess to have proof of a leftwing conspiracy to take over the Republican party, in the same way that the Democrat organization was appropriated under Roosevelt.

They point to the fact that Supreme Court Justice Felix Frankfurter got Henry L. Stimson, a Republican, appointed Secretary of War in the New Deal cabinet. Frank Knox, a former Vice Presidential nominee, was given a similar post. Both appointees became ardent new dealers.

By some kind of a slick maneuver, Wendell Wilkie, a Democrat new dealer, was given the Republican Presidential nomination in 1940. After the election, he acknowledged putting on a phony campaign, admitting that even his mild thrusts against Roosevelt were only "campaign oratory."

Letters reaching Republican headquarters, indicate that the rank and file of party members had expected to participate in a frontal attack aimed at the New Deal, during the present election campaign. Reliable reports from New York say that Mr. Dewey gave early instructions to refrain from denouncing Roosevelt personally. He is said to have taken a similar position regarding the late President's domestic and foreign policies.

John T. Flynn's weighty tome, "The Roosevelt Myth," released with perfect timing, was expected by many to be used as a campaign textbook. While magazines and newspapers have given the book considerable attention, the Republican high command has practically ignored it.

Mr. Flynn shows that Communists were strong in the New Deal from the beginning, but did not actually take it over until 1936. He says that Roosevelt ordered Martin Dies to stop investigating Communists . . . that Mrs. Roosevelt became the liaison between New Deal politicians and Moscow's spies in the United States . . . that it was Roosevelt's idea to use the war to destroy the Republican party . . . that the Roosevelt family made five million dollars out of the Presidency, etc.

But for some reason, this line of attack has been ruled out of the campaign.

One of the most popular Republican pamphlets published during recent months is "The Veterans' Case Against the Democrat-New Deal." It describes American soldiers as returning home to find that Roosevelt had betrayed them by making concessions to Russia designed to destroy our Country.

Party workers, writing to Republican national headquarters requesting copies of this brochure since the Philadelphia convention, have been told that it is out of print.

There is a powerful segment in the party, made up of suspicious people, who are determined that Republicans shall not fall into the trap which changed the Democrat organization into a vehicle for world Communism.. And this determination may result in a serious split a little later.

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The Greatest Judicial Tragedy Of American History

JOSEPH KAMP says in his book "Open Letter to Congress" . . .

"In 1942 the Communists and the Jewish Gestapo, used the Department of Justice in an attempt to put all anti-Communists out of business. They also decided to eliminate every honest man from Congress who refused to *go along* on issues aimed at leading our Country into war. All this was to be done through the so-called Sedition Case.

"Vito Marcantonio, the Communists' mouthpiece, told Attorney General Biddle just which 'domestic fascist' anti-Communists should 'be brought to justice.'

"The Jewish Gestapo supplied the names and dossiers on those to be indicted and smeared. The F.B.I. refused to cooperate in the plot.

"The Sedition Case was born in the mind of Miles Goldberg, then head of the top Jewish Gestapo with headquarters in Chicago, who wrote his Washington secret agent on July 18, 1941:

> "'I believe the time is ripe for us to take action on a lot of matters that you have already reported to me. Just how this is going to be done I have not yet determined, but will talk to several important government officials in the immediate future and decide on how this can best be done . . . Let us try to back up a lot of our charges with documentary evidence.'

"Less than three months later, in October 1941, a Washington grand jury was considering Goldberg's charges and 'documentary evidence.' The questionable nature of the 'evidence' was indicated by Goldberg's instructions, dated December 6, 1940, in which he wrote:

> "'If you have not yet succeeded in securing an affidavit, suggest you make every effort to do so. Even if the statement is not based on fact it can be used to good advantage.'

"The Gestapo's secret agent in Washington turned over all the *dope* to the Department of Justice after Goldberg, on September 29, 1941, wrote his spy: 'Arrangements should be made for you to have a confidential chat with Maloney and give him all the information that you possess'."

* * *

THIS BRIEFLY, is the background to the so-called Sedition Case, in which a group of innocent persons were taken from their homes to Washington and made to stand trial on faked documents, perjured testimony and preposterous charges.

Walter Winchell, Drew Pearson and others who shape public opinion for American Jewry, were ordered to convict the victims in the public mind by systematic smearing. This was done.

The first indictment, returned by the Maloney grand jury in June, 1942, was thrown out of the court by an honest Judge. It placed the name of the Editor of *The Defender* at the head of the list — Gerald B. Winrod et al. The second indictment was likewise destroyed by the courts.

By this time, William Power Maloney's record had become a stench before the public. John Rogge, a Frankfurter protege, was appointed to take his place as special prosecutor.

The third indictment, returned in 1943, came before a dishonest Judge — who, according to attorneys at Washington, promised Roosevelt in advance of receiving his appointment that he would railroad the victims to prison. The trial finally started in April, 1944, and ended eight months later when the Judge was found dead in bed.

After keeping the defendants under indictment for five years and ten days, another Judge dismissed all charges and denounced the prosecution as a "travesty on justice."

Two defendants died while the Case was in progress — one, a man over eighty years of age and stone deaf. His body was shipped home naked in a pine box, fifteen hundred miles, to a widow so frail that she could hardly stand on her feet.

Most of the victims were impoverished. Some were broken in health. All suffered mental anguish and physical hardships for which some effort should be made to compensate them.

The Sedition Case was undoubtedly the greatest judicial tragedy of American history.

It Happened

347 YEARS AGO

In 1621 the first Thanksgiving Day was celebrated in Plymouth Colony.

This Thanksgiving Day the nation will pray for peace and understanding among all men.

As individuals we will give thanks for the gracious blessings God has bestowed upon us.

139 YEARS AGO THE NEW YORK BIBLE SOCIETY was founded for the purpose of distributing The Holy Bible to the sick, the lonely and the needy in New York City. Countless thousands, through the years, have given thanks that they were remembered in their time of need.

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REV. D. J. FANT, *General Secretary*

NEW YORK BIBLE SOCIETY 5 East 48th St. New York 17, N. Y.

DURING these years of torture and harassment, Dr. Winrod and the Defenders' organization were subjected to every conceivable indignity by systematic smearing on the part of the *Wichita Daily Beacon.*

The most abominable falsehoods that could be invented by depraved minds, have been plastered on the front pages of this paper — week in and week out, starting in the year 1937 . . . and continuing down as late as October 10, 1948.

Max Levand, owner of the *Beacon,* is a local leader of the group which Mr. Kamp calls the "Jewish Gestapo." It became his responsibility to pull up the roots of the Defenders Movement in Wichita. By this means they hoped to erase its influence nationally. This would have in turn, eliminated one of the most powerful sources of opposition to Communism, in the United States.

The *Beacon* has done everything possible to destroy Dr. Winrod. A false impression has taken form in the minds of thousands of local citizens. Many have an utterly erroneous opinion of the Defenders' organization and the things for which it stands. Moreover several years ago, the Gestapo forbade Wichita's other newspaper, and every radio station in the community, to sell Dr. Winrod space or time to answer. He therefore has been compelled to take a terrible beating, with his hands tied behind his back.

But it is a long road that has no turn!

Christians all over the Nation have remembered this problem in prayer. God's law of adjustment is now operating. The truth is, at long last, coming to be known.

"And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." Luke 18:7-8.

As this *Defender* goes to press, the following self-explanatory statement is being mailed to every residence, office and place of business in the city of Wichita — approximately sixty thousand letters:

A Clarifying Statement

The Defenders of the Christian Faith is a religious and patriotic, non-profit organization, with national headquarters in Wichita. It has more than a quarter of a century public service to its credit. The following explanatory statement is made because false propaganda, circulated by the *Beacon,* has confused the thinking of many well-meaning people.

The organization defends the doctrines, and expounds principles, of historic and evangelical Christianity. It likewise defends fundamental Americanism against the encroachments of alien ideologies, and promulgates the doctrines of constitutional democracy. It is inter-denominational, non-sectarian, militant and constructive.

Max Levand, who operates the *Beacon,* associated his paper with left-wing Communistic groups as far back as ten years ago — in an attack designed to destroy us locally. He has since published a constant stream of LIES against our religious and patriotic labors.

He worked with Reds, inside of the New Deal administration, in framing false charges against Dr. Winrod which were finally thrown out of court, November 22, 1946, as a "travesty on justice." His principal associate in this persecution of an innocent man, was John Rogge — prosecutor of the so-called "Sedition Case."

Mr. Rogge now has charge of Henry Wallace's political organization in the State of New York. He addressed a rally with Mr. Wallace a few evenings ago, in New York City. He served on the Platform Committee of the Progressive Party at Philadelphia, which drafted the Communistic platform now being used by Wallace, in his race for the Presidency.

A large volume would be required to expose the Communist schemes employed, in the persecution of Dr. Winrod — which schemes have been spearheaded here locally by Max Levand. But had the Defenders' organization not remained firm in years past, it is to be questioned if the present awakening regarding the menace of Communism could be taking place. The organization seemed for a long time like "a voice crying in the wilderness."

But now, thank God, we are witnessing a moral and spiritual awakening — a change for the better. Those at Washington who tried to destroy us, are being exposed as spies and traitors to our Country. Mr. Levand is said to be exercised over the fact that so many Wichitans, capable of discriminating between the truth and falsehoods, are cancelling their subscriptions to the *Beacon.*

The Defender Magazine is the most widely read publication in the United States, in the field that it serves. You are invited to drop by the Defender office and pick up a sample copy. Your patronage at the local book store will help us in our work. Here you will find a wide assortment of religious and patriotic books . . . Bibles and other religious merchandise.

(Signed) *Defenders, Inc.*

Syndicated Falsehoods

It is the fashion of some newspapers to employ as columnists known propagators of falsehoods, such as the Alsops, Drew Pearson, and Winchell, in the naive belief that because the lies appear in a syndicated column the newspaper that publishes them is not responsible.

That view, of course, is false, both legally and morally. A newspaper that prints a lie is responsible for it, no matter where it appears in its columns. This is a matter that should receive the close attention of publishers who print the works of habitual falsifiers.

—*Editorial, Chicago Tribune.*

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Criminal Lunatics Run Amuck

Eugene Bertram Willard . . . Everett, Massachusetts

IN THE swiftly moving tide of events, the growth of criminal lunacy, better known as Communism, endangers our American way of life. Militant Christians are needed to fight this nefarious system.

Good Americans look with loathing upon the horrible iniquities planned for America by Stalin and his ruthless gang of assassins. They will do everything possible to preserve the tried and true American system in all the radiant splendor of its dignity and greatness, its privileges and opportunities. We will never be afraid of the forces of destruction, but will pursue the valiant fight with consistency and high courage.

In an address before the Georgia Department of the American Legion at Atlanta, Congressman James C. Davis of Georgia declared:

"The average guileless, honest, friendly American can hardly believe that there exists in the world a conspiracy so cruel, so terrible, so cunning, and so determined to crush out liberty and destroy freedom and decency from every corner of the earth. More than 20 years ago the American Legion began to work at the task of convincing the American people that Communism is the mortal enemy of most things which are dear and precious to us.

"At the beginning it was a thankless task. For a long time patriotic, honest, truthful, informed members of the Legion who were moved by purest principles of patriotism, were subjected to vicious attacks and smear campaigns.

"They were called warmongers and Red baiters. They were subjected to ridicule and falsehood. They were made victims of cunning attacks which have finally come to be recognized as weapons used by Communists against decent, patriotic Americans who have the ability to recognize Communism and the courage to fight it."

Those of us who have been fghting this nefarious *ism* recognize that one of our greatest obstacles, is the fact that its absolute vileness, cruelty and treachery are so shocking that a decent person finds it almost impossible to believe that such a program could actually exist. But positive, inescapable proof, forcefully presented, convinces them.

Communists have long been aware of this reluctance on the part of the American people to believe the truth about Communism, and have turned it to their advantage. One of the favorite methods of attack used by this godless crowd is that of employing smear language, such as "witch hunt," "red baiter," "warmonger," "seditionist," "Fascist," "Nazi," and similar terms calculated to discredit sincere Christian patriots.

The use of these tactics was described by Louis F. Budenz, former editor of the *Communist Daily Worker*, when he testified November 22, 1946, before the House Committee on Un-American Activities. Speaking under oath, he said:

"I do think it is time, from my experience, to raise the little iron curtain in the United States. What is the little iron curtain? It is the refusal in many quarters to permit a frank discussion of what the Communist Party actually is. Anyone who endeavors to tell the truth is greeted with shouts of 'witch hunt,' 'red baiter,' and things of that character. I claim that the honest, normal American citizen has a right to know the facts without this effort to put down a curtain upon the activities of the Communist Party."

By this method, they have been able to nullify and destroy the work of many patriotic Americans who have fought Communism in the past. But their tricks are now coming to be understood. The smear weapon is less effective today than before.

The perils inherent in our fight against criminal lunacy, or Communism, are evidenced almost daily. Attorney General Tom Clark is reported to have said that European refugees were entering this Country at the rate of 2,000 a day. One wonders why he is not doing something about it! Such people invariably bring with them ideas contrary to the American philosophy of government.

Many thousands of the riffraff of Europe are being whisked across our borders into the United States. Most of these foreigners are communistic. The same may be said of a large percentage of the so-called Displaced Persons in European camps—who some misguided Americans want given asylum here to absorb our already precarious housing and take jobs from our own people. Intelligent Americans balk at admitting great hordes of these DP's when we have many thousands of citizens who are also DP's . . . decent folk living in garages, barns or "doubled up" with relatives for lack of proper housing.

Communism today threatens everything America stands for or aspires to be. Since the defeat of Germany, Russia has devoured and blotted out the national existence of no less than 11 nations in Europe and Asia. Today her plans for aggression and plunder know no bounds. A power-drunk outlaw, Russia tramples the lives and fortunes of entire nations, as our lawless horse thieves of an earlier generation once terrorized the frontiers of law and order at the point of a gun.

The path of duty before us is long. The hill is steep, and the valley forbidding. But with God's help we will go forward to triumph.

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BOOK REVIEWS

THE JOURNEY HOME

By G. Herbert Schmidt . . . Published by Europe's Gospel Call, 176 pages, art covers, price $1.00.

SOMEONE on the Defender Staff was especially impressed by this book when it arrived for review. I found it resting in such a way on my desk as to attract special attention.

On the frontispiece is a picture of two beautiful little girls — daughters of the Author, their faces wreathed in smiles.

Turning to the Table of Contents, I became quickly convinced that here was a title completely out of the ordinary. The very appearance of "The Journey Home," is such as to quicken interest on the part of the average reader.

I noticed the name of the Author, G. Herbert Schmidt. Schmidt? Where had I heard that name? I reflected a moment, and recalled that he was the man — the Preacher, whose presence in eastern Europe early in the war, had created something just a little short of an international incident. Only snatches of his story had come to my attention.

It lingered with me, however, that he had a narrow escape from the Germany Gestapo on one hand, and the Soviet armies on the other. Both Nazis and Communists had tried to destroy him because he would have nothing to do with either one. He insisted on the right of preaching the Gospel. And this got him into serious trouble.

So I placed the book carefully in my briefcase, resolving to take it with me for home reading at the end of the day.

* * *

DURING the course of the evening, I opened its pages, expecting to scan 24 chapters and acquire a general knowledge of Mr. Schmidt's experiences.

I found my attention riveted to the first chapter. And the next . . . and the next! At midnight I was still reading. I finished the last chapter in the early hours of the morning. No Christian can fail to be moved by this story. There are times when it becomes well nigh impossible to hold back the tears.

G. Herbert Schmidt . . . and his two daughters

The reader follows the Author through unspeakable hardships, suffers during days and nights of terror, accompanies him to his prison cell, shares with him his prayer life and witnesses numerous instances of providential care.

You see exposed to plain view, the inside workings of the Police States of Europe. You feel the full force of the Gestapo pushing in upon your heart and mind. You feel the suffocation that comes from living under systems where liberty is denied. You witness the brutality of the Soviet armies as they sweep over Poland and eastern Germany.

Nazism came into existence as a reaction against Communism. Mr. Schmidt, a man of God, was caught between these two millstones of hate.

The beginning of the last war found him residing in Danzig, with his wife and two small daughters. He was engaged in missionary work, devoting himself solely to preaching and teaching the Gospel.

Being an American, married to a German lady, his presence aroused the suspicion of Nazi officials. The Gestapo spirited him away to a prison cell where he was held more than six months on the charge of "unlawful religious activity." In reality, they suspected him of doing spy work for America — a charge never established because untrue. He was finally released but subjected to continued harassment.

One day, soon after being permitted to return home, a member of the secret police called and handed him a notice.

"What did that policeman bring you?" asked his wife.

"The voice startled me and I gave a sudden involuntary jerk. My wife had come into the study, and for the moment had halted behind me. I was deeply engrossed over the contents of a slip of pa-

NOTICE

Books reviewed in this department may be ordered from Defender Publishers . . . Wichita, Kansas.

per and bitterness was battling within me for the mastery.

"Just a few weeks ago I had been able to leave that terrible cell behind me. It had left my whole physical being depleted and in an actually depressed condition."

Mr. Schmidt held in his trembling hands an order to appear at Gestapo headquarters. There he was offered employment, contingent upon renouncing his American citizenship. This he refused to do. The officer abruptly closed the interview with these words: "Do not forget that your wife is a German citizen. So are the children."

Then came weeks of misery, suspense, starvation and hardship that tried the family beyond the area of normal endurance.

* * *

THROUGH Christian friends, Mr. Schmidt learned that in a matter of hours, he would be arrested and taken to a concentration camp, never to return. All efforts to get out of Danzig by legal means, according to international law, had failed.

"Once more it was my lot to go through the heart-breaking ordeal of saying goodbye to my loved ones. The uncertainty of the outcome, predisposed a final goodbye. I knew that when I reached Sweden I could not come to my family for a long time.

"There I stood at the bed of my little Karin, then two years and ten-months old. She had been my sunshine and comfort in her innocent behavior, especially since I had returned from my imprisonment. In her childish happy mood she often succeeded in making me forget sorrows and heartaches. Would I ever see my girls again? Would I again enjoy their beautiful smiles and hear their voices? I could give no answer to these questions.

"God has permitted our future to be veiled, and how good this is at times when calamity threatens. I did not know whether I would once more feel the little arms around my neck. Tears dropped on the face of Karin as I bent over her sleeping form. She stirred. I kissed her. She opened her eyes for a moment, looked into mine and I saw the blue of divine purity in the depth of her soul. I heard her whispered utterance, 'Papa,' then she slipped off into that pure, sweet, innocent sleep of a healthy child. 'Goodbye, my little sunshine, goodbye! It shall be my constant prayer from now on to be near you again.'

"I went to the bed of my older daughter who was then seven years and five months of age. I aroused her and told her that I would have to go on a long trip. I stroked her cheeks and her forehead, my hand stroked over her blond, slightly wavy abundance of hair. It was an unspeakably hard task for me to say goodbye to my little Ruth.

" 'Will I hear your beautiful and happy singing anew?' 'O God, Father of widows and orphans, take my loving children under Thy wings and protect them. Take my poor, sorrowful wife into Thy loving care, comfort and keep my loved ones and grant that I may see them again in happier days.'

"I could not show the depths of my emotions when saying goodbye to my precious wife. Had I known then that I would not see her again, it would have been unbearable. 'Goodbye, Margaret! Goodbye my little daughters, 'till we meet again. Goodbye, my cozy little home. From now on I shall roam restlessly; perhaps will have to be a burden to other people where I shall remain a stranger without a home.'

"Quickly I tore away from that heartbreaking scene and went downstairs. My wife insisted upon following me into the street. I climbed into a small covered business truck. There was my guide, and there a chauffeur. In my last glance toward the house entrance while the car was set in motion, I caught one more fleeting glimpse of a precious, lone form in the doorway, my wife."

"I sighed as the truck sped away. 'My God, why must this be? Why that diabolic hatred of the State police which compels me to do such an awful thing'?"

* * *

MR. SCHMIDT says, as the truck moved down the street under cover of darkness toward the port of Gdynia, that he experienced a premonition of Danzig's destruction.

We read: "It was the Holy Spirit's warning of that coming disaster which struck that whole region in the path of the Bolshevick hordes. Unspeakable crimes were committed also in Danzig when the Bolshevicks struck there. Among the thousands of others, a number of girls of our own assembly lost their lives through murder and rape. The Bolsheviks left in their path, murder, shame and destruction. As they had me on their black list, there would have been no escape for me, even if I would have been spared by the Nazis. Either the Nazis or the Bolshevicks would have ended my career, and from that fate the Lord was urging me.

"If I would have overlooked the Lord's warning and would not have undertaken that flight, I would be buried today and very likely my two girls would have perished as well, because there was no one else who could have been able to extricate them from that chaos in Germany."

Elsewhere in the book, Mr. Schmidt tells about thousands of fine, cultured women being tortured, abused and murdered by beasts of Bolshevism. When the city was set on fire, several thousand women and girls fled to forests outside the city. None were left alive when the red soldiers had finished with them.

* * *

WE HAVE NOW scanned the first three chapters of "The Journey Home." There are twenty-four.

IF IT HAD BEEN YOU! that had been brutally seized and snatched from the bosom of your family and whisked away to that dark and vile cell in the Danzig prison basement? What would you have done? Read what the author did that eventful night. Graphically described in

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a realistic narrative stranger than fiction of what happened to G. Herbert Schmidt, Former Field Superintendent of Eastern European Mission. The companion book and sequel,

THE JOURNEY HOME 175 Pages $1.00

gives his experience after escaping to Sweden, the death of his wife and the home-coming of his two little girls out of the very jaws of death after having been lost for three years in war-stricken Germany.

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— *Gerald B. Winrod.*

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By Mrs. Rosemary Cunningham . . . Evangelical Publishers, 125 pages, clothbound, price $1.50.

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"There is a snake in the bedroom!" Although skeptical at first, Mr. Cunningham found after a search that his wife was right. This was Mrs. Cunningham's experience the first night on the field. The second night was marked by an episode involving a huge vampire bat which flew into their hut.

She describes it thus: "Its head was as large as a small cat's, with great pointed ears, and it showed its long, sharp teeth. A fleshy thorn protruding upward from its nose marked it as a vampire bat."

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By Rev. Louis W. Arnold . . . Fellowship Press, 100 pages, clothbound, proce $1.25.

THE AUTHOR is Pastor of a Baptist Church in Lexington, Kentucky . . . and the Editor of a religious periodical. He is in great demand for revivals and operates his own airplane to facilitate travel between engagements. His sermons are penetrating, designed to probe the conscience, warm the heart and inform the mind.

This book contains nine messages, aimed at preparing Churches for revivals . . . and helping them to become channels of evangelism in their communities. First, the Need of Revival is stated. Then five Essentials for a Revival are listed and discussed — each "Essential" comprising a chapter: Compassion, Conviction, Consecration, Crowds, and Conversions.

One chapter is devoted to "Hindrances to a Revival" and another, "The Fruits of Revival." Pastors will find these sermons to be practical and suggestive. A publishers' note says: "They are the Gospel stated in twentieth century terms, a proof that this sort of preaching is still blessed of God. They will be a source of inspiration, of challenge, of refreshment to all who read."

SUNDAY SCHOOL

Lesson Number 1

November 21, 1948

POETRY IN THE BIBLE

Psalms 24

GOLDEN TEXT. "And he hath put a new song in my mouth, even praise unto our God." Psalms 40:3.

(1) The Key Word of the Lesson is "Pure."

Poetry is one of the most rigid and exacting forms of literature. The poet composes his thoughts in a manner different from that of a novelist or writer of prose. Artistry is the keynote of a good poem.

The true poet is more than a literary technician. He is a seer and an idealist. His finished product therefore surpasses artful arrangement of concise, well-articulated language. It contains an element of wisdom, something that grips the mind and touches the heartstrings of the reader. It is more than rhythm, rhyme or meter, although it may include these. It is lofty speech, sometimes complex, often simple. The twenty-fourth Psalm meets every requirement of a good poem.

A vast library would be necessary to contain all the works of poetry produced since the beginning of the art of writing. Yet, the world's best — "the cream of the crop," is found in our Bible. Moreover, much that is acknowledged as great poetry had its inspiration from some Bible theme, such as Milton's "Paradise Lost" and Byron's "Destruction of Sennacherib."

Someone has described poetry as "music in words." This is precisely what we find in the Bible, with its records of men and women who found deliverance from sin, and victory through the Grace of God. Truly, the man who has passed from death unto life has a new song. He can sing with the Psalmist: "The Lord of hosts, he is the King of glory."

No clearer teaching on the *separated life* is found anywhere in the inspired Word than this Psalm. The distinguishing marks of God's child are recorded: "Clean hands, pure heart, not lifted soul unto vanity, nor sworn deceitfully."

Only those who enjoy the consciousness of heart purity, can, in the truest sense, sing praises to the Lord. The Master said in the Sermon on the Mount: "Blessed are the pure in heart: for they shall see God."

(2) The Key Verse is Psalms 24:1.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

Human beings should think of themselves as stewards and users of material things, not owners. Sinful men make themselves ridiculous when they speak of ill-gotten possessions as their own.

All creation bears the trademark of the Infinite. But despite this fact, men for the most part are as ignorant of the great significance of creation . . . as they are of the Bible. Even a cursory view of the nocturnal heavens on a clear, calm evening, will overpower one with a feeling of wonder and awe. The amazing grandeur of the canopy, scintillating with brilliant orbs, causes the believer to exclaim: "The heavens declare the glory of God."

(3) The Key Fact is that Christ Destroyed the Gates of Hell.

David anticipated Christ's victory over the grave in the last four verses of today's Lesson. The "gates" mentioned here point toward the "gates" of Matthew 16:18 where Jesus said: "The *gates* of hell shall not prevail against my church."

Four original words are translated "hell" in the King James Version of the Bible — Sheol, Hades, Gehenna and Tartarus. They possess widely different meanings. Sheol is from the Hebrew and means: "The place of the dead prior to Christ's first coming, but not necessarily a place of punishment."

There were upper and lower regions of Sheol. Ancients called the upper level "Abraham's bosom" and "Paradise." Souls leaving the body during the Old Testament times, under the Promise, entered Paradise. Our Lord visited Sheol while His body rested in the tomb. Hence His earlier words to the dying thief: "Today shalt thou be with me in paradise."

The fifth clause of the Apostle's Creed says: "He descended into hell." Old Testament characters were locked, as by gates, in Sheol. Jesus entered those regions and liberated them. This explains the meaning of David's paean of praise:

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in."

Lesson Number 2

November 28, 1948

PARABLES IN THE BIBLE

Matthew 13;31-44. Luke 15:-3-10

GOLDEN TEXT: Never man spake like this man." John 7:46.

(1) The Key Word of the Lesson is "Parable."

Dr. G. Campbell Morgan defined the parable as "an earthly story with a heavenly meaning." Our word "parable" comes from the Greek "parabole," which signifies placing beside or together . . . and is literally a comparison, a likeness — the illustration of one subject by another. In the New Testament, the word parable often denotes a short narrative under which some important spiritual truth is veiled, or partly hidden.

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Lord presented eternal truths in synagogues and other public places, without language restrictions. This open and direct approach proved too much for the limited capacities of the hearers. His remarks were often greeted with scorn. He found the parabolic method less provocative.

The value of parables lay in the fact that they protected the truth from mockers and carelessly indifferent persons. It withdrew the light from those who preferred darkness. At the same time they combed together true seekers after light, who could not rest until the hidden meaning was explained — usually in a quiet place removed from the milling masses of people.

The Master could have explained that the Church would spread and increase from a tiny nucleus of twelve to seventy, then one hundred and twenty . . . onward to five hundred, and three thousand and into innumerable multitudes. But instead, He preferred to liken it to a mustard plant, a cultivated herb, which started from the tiniest of seeds and grew to a height of ten or twelve feet.

The branches reached out in all directions, and birds lodged therein. (There is agreement among Bible expositors that the birds represent demon intelligences, evil spirits and heretical teachings, invading the sacred precincts of the Church. Are red Preachers, who use their pulpits as sounding boards for left-wing propaganda, birds, roosting in the branches?)

Those who had been enlightened would instantly perceive the truths Christ was revealing. But to hardened unbelievers they would be meaningless.

"And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Matthew 13:10-11.

(2) The Key Verse is Matthew 13:44.

"Again the kingdom of heaven is like unto treasure hid in a field; the which when a man was found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

Many of the sayings of Jesus could not be understood at the time they were uttered. He promised, however, that the Holy Spirit would "bring all things to your remembrance, whatsoever I have said unto you."

After Pentecost, the disciples were able to understand mysteries, that had been previously sealed. Even certain of our Lord's close associates were more interested in a human kingdom, than the salvation of souls. Some have taught that this parable refers to the earthly rule of Israel.

Hidden in this story is the plan of redemption. The treasure represents lost humanity. The man who found it, the Lord Jesus, paid the uttermost price to redeem mankind. In the great field, the world, He saw the saints of all ages. He gave His life to save them out of the world . . . and to present them faultless before the Father in Heaven.

(3) The Key Fact is that God Reveals Truth to Those Who Obey.

The Bible can be understood by those who open its pages with reverent hands. The Holy Spirit is present to reveal its contents. It contains a message for all people.

Concerning the Holy Spirit, Jesus said: "He shall glorify me: for he shall receive of mine, and shall shew it unto you."

On the other hand, skeptical and unbelieving persons find it to be a mystically difficult book. It is as locked to them, as the vaults of a bank to enemies whose motive might be robbery. Critics and skeptics have missed the truth of the Bible by a tragically wide margin. They have misguided it . . . and maligned it, because they lacked capacity for understanding its sacred contents.

Had they opened its pages honestly, seekingly, they would have been converted. Thereafter, the message would have been illuminated. Mental difficulties would have dissolved. Hidden meanings would have been made clear. Only the twice born child of God understands this truth, but the door is open for everyone to enter.

Lesson Number 3
December 5, 1948
HISTORY IN THE NEW TESTAMENT
Acts 1:8; 2:1-4; 13:2-3; 16:9-10; 28:16-31

GOLDEN TEXT: "Go ye therefore, and teach all nations." Matthew 28:19.

(1) The Key Word of the Lesson is "Witnesses."

New Testament history centers primarily about the early Church and its amazing success in spreading the Gospel to the extent of the then-known world. The Acts of the Apostles (or as it has been aptly paraphrased, "The Acts of the Holy Spirit") is "must reading" for the soul-winner. Solomon said: "He that winneth souls is wise." But there are certain qualifications for the task. These are set forth quite naturally in the book of Acts.

Souls are precious beyond words to describe. There is no way to compute their value. Jesus must have had this in mind when He asked: "What is a man prof-

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ited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Had there been only one sinner in the world, Jesus would have come to earth to die for him!

Christians must never lose sight of the fact that the task of the Church is *World Evangelization.* We cannot escape our responsibility to the present generation. We are not accountable for the generation which is past . . . nor directly for the one to come. But we have an obligation to work as if this were the last.

Who knows but what this may be the *last generation* before Christ returns? The signs of the times so indicate.

Our Lesson quotes the Saviour as saying: "Ye shall be witnesses unto me." This fits with an earlier prophecy regarding the course of the present age, in which He said: "This gospel of the kingdom shall be preached in all the world for a WITNESS."

Not the conversion of the world, but rather as a witness! New Testament evangelism is predicated upon the proposition that faithful Christian witnessing will "call out a people" and these called out ones collectively, comprise the true Church. We may not expect the world to be converted until the next age, after Christ returns.

Are we true witnesses? Are you witnessing for Him? Is your life a testimony for His glory? Some know they should witness, but lack zeal and enthusiasm. Others witness in such a feeble and apologetic way, that they accomplish little. Still others are downright lazy. They say: "Here am I, send George."

(2) The Key Verse is Acts 1:8.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

There comes a period in the Christian experience of every soul-winner, when He realizes that the effectiveness of his testimony does not depend upon fluency of language or personal energy expended. He comes to realize that only the power of God, operating through him, can produce the desired result.

A sense of the Holy Spirit's nearness will make soul-winning a joy, instead of drudgery. He is willing to be the silent partner. Too little recognition is given the third Person of the Trinity during these days of apostasy and declension.

Time magazine reported the recent meeting promoted at Amsterdam by the World Church heretics as follows:

"The watching Protestant world had hoped, in its dim and sentimental way, for something better. It had perhaps even hoped for another Pentecost. At Pentecost, there were tongues of fire from heaven, and human beings were like lamps, waiting to be lit.

"At Amsterdam, there were committees, agenda, resolutions, debates and trilingual earphones. The men of Amsterdam did not expect, and did not receive flames from heaven. They had not met to be inspired but to 'get something done'."

Human effort in Christ's service, devoid of the Holy Spirit's presence and energizing power is "sounding brass, or a tinkling cymbal." It is described in II Timothy 3:5.

(3) The Key Fact is that God is Prepared to Lead Us if we are Willing.

Imagine a father who would not take the hand of his small son on a dark night, and lead him safely over rough and dangerous terrain. Imagine a son who would not permit his father to lead him.

God does not have to be persuaded to lead us. He is near at hand and not afar off. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Psalms 103:13. He does not coerce. Although willing to accept your hand, He will not take it by force.

By reading the book of Acts and meditating upon the supernatural experiences recorded therein, the sincere Christian becomes better acquainted with the Holy Spirit . . . and more responsive to His leadership.

Lesson Number 4

December 12, 1948

LETTERS IN THE BIBLE

Philippians 1:1-11; 4:8-9.

GOLDEN TEXT: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." I John 5:13.

(1) The Key Word of the Lesson is "Fellowship."

Twenty-one letters, called Epistles, make up a large part of the New Testament. Thirteen came from the pen of Paul—four of which were sent from Rome (Galatians, Ephesians, Colossians and Philippians) while the Apostle was in prison, near the end of his life.

The letter to the Hebrews must be considered anonymous, because the words of Origen remain true, that God alone knows for certain who wrote it. Three of the letters were penned by John . . . two by Peter . . . and one each by James and Jude.

It was by divine direction, rather than accident, that leaders of the infant Church developed the idea of writing to the local congregations. Such communications were greatly needed. We know

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our Lord approved the method, because He Himself later appropriated it by sending letters to seven Churches in Asia Minor.

Apostolic letters served as a bond of fellowship, binding the hearts of new converts and leaders together, in unity of spirit. The Gospel was in those days making rapid strides throughout the Roman Empire. The letters provided a cohesive quality, much needed to unify the efforts of all groups. Moreover, they served to systematize spiritual knowledge, whereby the saints could "be ready always to give an answer to every man that asketh you a reason of the hope that is in you." I Peter 3:15.

The Philippian letter was written by Paul while a prisoner in Rome. It was inspired by the fact that the congregation at Philippi had sent expressions of sympathy, accompanied with a substantial gift delivered by Epaphroditus. This Church had been founded by Paul some eleven years earlier. The epistle is literally a "love letter," in which he pours out his innermost heart.

In its broader application, it sets a standard of mutual affection, for believers in every period of Church history. A mystic tie binds the hearts of all true believers. They speak the same language regardless of geographic separation. One child of God can almost instantly recognize another of like precious faith.

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments." Psalms 133:1-2.

(2) The Key Verse is Philippians 1:7.

"I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace."

Languishing in a damp prison dungeon, waiting to face blood-thirsty Nero, knowing death to be just ahead . . . Paul's chief concern was "the defence and confirmation of the Gospel." The Gospel had enemies—bitter enemies, many kinds of enemies, in Apostolic times, the same as today. The persecuted Preacher, suffering at Rome, was not backward in accepting their challenge. Even with the threat of death hanging over him, he remained loyal and courageous, a *Defender of the Faith.*

Defence and confirmation! Let these be watchwords for twentieth century Christians. Defend the Faith against its foes on the one hand. Confirm the Faith by constructive presentation of its claims on the other.

(3) The Key Fact is that The Epistles are Priceless Sources of Instruction.

Christ spoke many words while on earth, which His disciples and the masses, did not understand. He left unsaid many things He would have said, had His hearers possessed capacity to receive them. The Epistles are, in many ways, the practical commentary on the Gospel, as preached by the Lord.

The Apostles wrote their letters of consolation, instruction and reproof under the inspiration of the Holy Spirit. These priceless documents therefore contain God-breathed truth, no part of which is contradictive to the words of Jesus. They represent His doctrine expanded and developed as to many vital details. The Epistles complement the four Gospels.

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